

# EQUIPPING THE SAINTS

"...FOR THE EQUIPPING OF THE SAINTS FOR THE WORK OF SERVICE..." ~ EPHESIANS 4:12



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## IS FAITH IN GOD REASONABLE?

By Andrew Dow

The popular opinion of the day seems to be that faith in God is irrational. Belief in God is often considered on par with belief in Santa Claus, the easter bunny, or the tooth fairy. It is, many would say, an indication of immaturity and uncritical reasoning. Is this true? Is faith in a creator really simpleminded?

Before addressing the reasonableness of faith in God two things should be understood. *First, the Bible does not require faith in anything unreasonable.* Many Christians piously quote 2 Corinthians 5:7—**“we walk by faith, not by sight”**—while rejecting any need to investigate reasons for their faith. Be assured, however, that although biblical faith is in that which is unseen, biblical faith is not blind. We are to be **“ready to make a defense to everyone who asks you to give an account for the hope that is in you”** (1 Pet 3:15). Our faith should be reasonable. *Second, the existence of God cannot be scientifically proven.* Of course, on the other end of the spectrum, neither can any account of the origin of the universe be scientifically proven. We simply cannot observe this past event with our senses. Therefore, the question needs to be which belief—theism or atheism—is the most reasonable conclusion.

Let me offer a few brief reasons why faith in God is a very (perhaps, the most) reasonable conclusion:

**First, every cause has an effect.** If a ball rolls past us we intuitively understand that there must be some force behind that ball—e.g., a foot, a gust of wind, a baseball bat, etc. The same must be true when it comes to the universe (i.e., all material things). Scientists, for instance, assure us that our universe is expanding. What put our universe in motion? There must be a force outside of the universe that brought about this motion. Some “effect” must have produced this “cause.”

**Second, design demands a designer.** The classic illustration is of a watch and a watchmaker. No one who stumbles upon a watch would conclude that it came to be by accident or random chance. The design and functionality of the watch demands that a watchmaker was involved in its creation. This is true with our universe as well. The universe (and earth in particular) is extremely fine-tuned to the point that it becomes absurd to conclude that it occurred by coincidence. There must be a designer who had a hand in the intricate design of our universe.

After considering these first two points we can agree with the Psalmist who wrote, **“The heavens are telling of the glory of God; And their expanse is declaring the work of His hands”** (Psalm 19:1).

**Third, universal morality requires an external standard of morality.** Have you ever noticed that people across all walks of life hold to certain common standards? For instance, it is universally acknowledged that murder is wrong. Why is murder wrong? If atheism is true and we are all the product of random processes there is no reason (outside of my own personal tastes) to avoid murder. The existence of universal morality is remedied when we

understand that God is the standard of morality. Our concept of what is right and wrong is derived from the standard He provides. If there is such a thing as objective right and wrong, there must be an external standard.

All of these arguments point to the reasonableness of faith in God—a higher power that created and designed the material universe. These arguments, however, do not necessarily point to the God of the Bible. Is it reasonable to have faith in the God of the Bible?

**The resurrection of Jesus makes faith in the God of the Bible reasonable.** The New Testament contains four Gospels which convey the story of Jesus. Two of these Gospels—Matthew and John—were written by eyewitnesses of His life while the other two—Mark and Luke—were close associates with eyewitnesses and claimed to consult eyewitness testimonies. All four men record an unnatural event: Jesus’s death, burial, resurrection, and appearance. Paul, writing only a few decades after the events, recorded the same thing: **“Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures, and that He appeared to Cephas, then to the twelve. After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep”** (1 Cor 15:3–6).

These claims concerning Christ’s resurrection were not so far removed from the event that the witnesses’ memories might have failed. The authors encourage their readers to check these claims with all the eyewitnesses. Debunking these claims would have been too easy: find an

eyewitness who dissented or, better yet, produce the dead body of Jesus. But the claims of resurrection were not debunked—they were dismissed, not debunked.

Jesus claimed to be God (e.g., John 10:31). To prove this He said He would do something that only God could do: raise Himself from the dead (e.g., Matt 12:38–40; John 10:18). The historical record indicates that this is exactly what happened. Jesus overcame death—a feat that only God could accomplish. Because Jesus was raised from the dead, we can be confident that our faith in the God of the Bible is a reasonable faith.

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\*Note: Among other good resources on Christian evidences I would recommend Doy Moyer, *Mind Your Faith: Essays in Apologetics*, 2nd ed (Temple Terrace, FL: Florida College Bookstore Press, 2018).

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**AM LESSON:**  
You Never Mentioned  
Him To Me

**PM LESSON:**  
Singing Night:  
Serving Like Jesus

**“GO THEREFORE AND MAKE DISCIPLES...”**  
**(MATTHEW 28:19-20)**

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